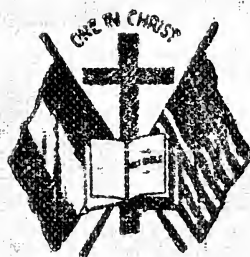


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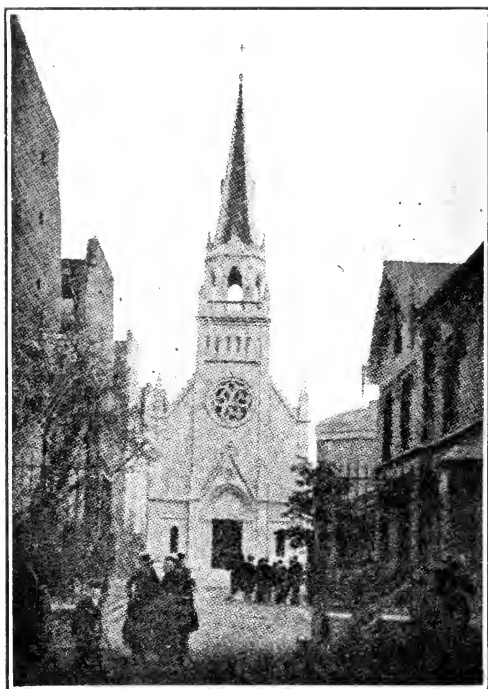
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EGLISE SAINT-JEAN, 147, RUE DE GRANELLE, PARIS  
BUREAU FRANCO-AMERICAN

# The Lutheran Church In Paris

*An Historical and  
Descriptive Sketch*

BY

REV. WILLIAM WACKERNAGEL, D.D., LL.D.

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With a Presentation of American and  
French Lutheran Co-operation

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## INTRODUCTION

**T**HE Lutherans of Paris and in France are looking to the Lutherans in America and uttering a Macedonian Call, "Come over and help us." They are an important link in the polyglot Mother Church of Protestantism and in a most peculiar way serve in these trying days to emphasize the international character of the Lutheran Church which in America uses more languages than any other Protestant denomination in conducting her services.

French Lutherans are brothers in a common cause and needing a brotherly helping hand. This little volume will introduce to our American Lutherans these faithful adherents to the Augsburg Confession—"the Magna Charta of Protestantism,"—and we trust serve to aid in cementing the bonds which will endure and make their cause and the cause of the Church in America a common one. Together may they assure the maintenance and extension of evangelical faith.

To this end this little book is historical, descriptive and missionary. May it inform and may it serve in the extension of the common faith and in the emphasis of our common brotherhood through Jesus Christ our Lord.

W. L. H.

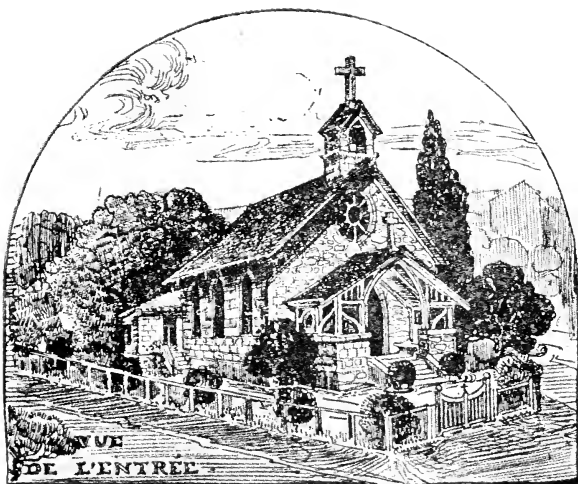
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SAINT LUC, A QUAIN FRENCH CHURCH



## CHAPTER I

# How Lutheranism Came to Paris

Paris learned of the Reformation through an academic act of the Sorbonne, its famous old university, which in 1521 issued a haughty "determination" upon Luther's teachings and writings, calling the Wittenberg movement a heretic rebellion. This determination was answered forthwith by an uncommonly sharp defense by Melancthon. The adverse judgment of the Sorbonne, however, did not prevent the rapid spreading of reformatory literature in Paris and other cities. The royal court took notice of it. King Francis I for political reasons wished for a growth of the Reformation in Germany because it would weaken the power of his enemy, Charles V. On the other hand, he did not want it to find entrance into France because he had won from the pope the privilege of nominating the bishops and abbots in his kingdom which gave him the control over the whole clergy. In 1524 persecutions of "Lutherans" began; Paris saw many of them burning to death on its market places. Again for political reasons King Francis in 1535 thought of a moderate reformation in his land and of a friendly understanding with the Protestant princes in Germany. He even went so far as to invite Melancthon to come to Paris for a consultation. The guileless man was willing to go; but the Elector of Saxony, knowing that he was no diplomat, forbade him to leave Wittenberg. Francis suddenly changed his

tactics. To please the pope he started that terrible persecution of Protestants which only came to an end in 1685. These Protestants were not all Lutherans; in fact, the great majority were Calvinists; they were called Huguenots, from the German word *Eidgenossen* = confederates, covenanters, which in the course of time became a political power. The number of Lutherans was far too small to be of any account, and if it had been larger, having another spirit, it would hardly have taken part.

There was another town, outside of Paris, to which the Lutheran Reformation came at an early date. From 1397 until 1796 the county of Moempelgard (French, Montbéliard), south of Alsace, north of Burgundy and west of Switzerland, belonged to Wuerttemberg. In 1524 Cardinal Campeggi complained to the pope, that Wuerttemberg was "luteranissimo"; no wonder then, that the duke allowed the town council of Moempelgard to call an Evangelical Lutheran pastor in 1524. Soon the whole county became a home of the Gospel Church, and has partly remained so to the present day. Church history makes mention of Moempelgard, for in 1586 a disputation took place there between the Lutheran Jacob Andreae and the Calvinist Theodore Beza, upon an important point of doctrine.

### **How Lutherans Came to Paris**

The first Lutheran church in Paris we know of came to life in the chapel of the Swedish Embassy in 1621. The chaplains of the ambassador represented King Gustavus Adolphus, of blessed memory.

Jonas Hambré, was at the same time professor of Hebrew and Arabic in the University of Paris. At the time given the Thirty Years' War was in full blast and a large number of Germans of wealth and rank had taken refuge in Paris. Numerous members of the Swedish nobility with their retinues had come to live in the French capital. Artisans and laborers from Alsace and other parts of western Germany were earning their daily bread by honest work in the capital of France. All of these men, single or heads of families, were Lutherans, living among Roman Catholics and not easily taking to the Calvinists, were wishing for a Lutheran minister to whom they could apply and open their hearts. Professor Hambré, it seems, made it his business to become known to them as a regular minister of their Church. He invited them to worship in the embassy chapel, preached to them in both languages, Swedish and German, administered the holy communion and performed other ministerial acts. On the first of December, 1626, those Lutherans, residents and sojourners in Paris who were churchly minded, convened in assembly to organize the first Lutheran congregation in Paris by adopting a constitution and electing Prof. Jonas Hambré their pastor. This "acte constitutif" was signed by all the voters. It is preserved in the archives of the church. The register of those first names entered in 1626 contained 4,000 signatures in 1700 written by German princes and noblemen, Swedish diplomats and officers, merchants, artisans and laborers from Alsace. The place of worship was the chapel of the Swedish embassy until

1808, soon proving to be far too small—a circumstance which could not be helped in those trying times under the Bourbon rule—but the pastors, always the Swedish chaplains, did their duty as well as the deacons, who cheerfully remembering the original character of their office, looked regularly after the poor and the sick and even succeeded in founding and maintaining a small hospital for Protestant patients.

Prof. Hambré had numerous successors. For a certain period, the embassy had two chaplains, the one for conducting worship in Swedish, the other one for preaching in German. Quite a series of pastors are only known by their names. One of the earlier men was J. B. Ritter, who on his return to Germany in 1674 published a volume of French hymns translated from the German under the title, "The Occupations of a Faithful Soul."

During the 18th century not more than three men held the position of pastor in succession: Mettenius, F. C. Baer and C. C. Gambs. Chaplain Baer introduced a monthly French service in 1747. The last one of the chaplains of the royal embassy of Sweden at Paris was a native of Strassburg, the old capital of Alsace. He came to Paris in 1784 and remained at his post until 1806, when as an alien enemy in his character as an official of the Swedish king had to leave France. P. Gambs was a faithful as well as a courageous man. During the "Reign of Terror" he repeatedly faced imprisonment and death. He did not close the chapel, but following the example of that other Strasburger, F. Oberlin, he cele-



brated the public day of rest on every tenth day, according to the law of the first Republic.

The Lutherans did not become discouraged. M. Goericke, the chaplain of the Danish Embassy, took charge of them in a way that endeared him to them forever. He remained pastor pro tem. until November, 1809. At the close of their last service in the Danish chapel his grateful hearers gave him for a keepsake a gold snuffbox, according to the custom of those times. Before the end of that year the Danish chapel was closed permanently. A new order of things was obtaining in France. The newly acquired "liberty of conscience" was in a manner opening the way to "liberty of worship." The diplomats were made welcome in the national churches. One of the front pews in the oldest Lutheran church in the city was for long years reserved for the diplomatic corps, and whenever a visiting Scandinavian pastor wished to conduct a service for his countrymen, it is understood that he shall make use of one of the Lutheran churches for the purpose.

## CHAPTER II

# The Lutheran Church in the Days of Napoleon I

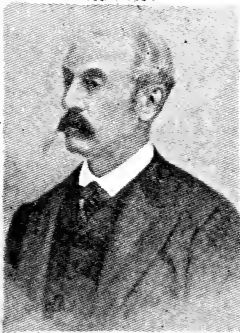
Napoleon Bonaparte as First Consul of the French Republic on December 2, 1802, established in Paris a Reformed Church and granted to it the use of three churches heretofore Roman Catholic. After the expulsion of Pastor Gambs in 1806, Napoleon, Emperor of the French since 1804, ordered an inquiry into the civil conditions of the French professing the Lutheran faith who had been under the ministrations of foreign chaplains. He did not want French citizens reduced to frequent foreign chapels, neither did he like foreign chaplains to make use of French. That inquiry was made without much red tape. One thing is sure, that Napoleon wanted to do what was right in his eyes. (As to the internal affairs of France, Napoleon made an excellent ruler; if he only could have overcome the demon of insatiable ambition.) In August, 1806, Napoleon signed a decree establishing in Paris a "house of prayer" for the adherents of the Augsburg Confession, enjoining them to come to worship in that house and to stay away from any foreign chapel. The house of prayer shall be under the supervision of the consistory of Strassburg, and the pastor shall receive a salary of 1500 francs (\$300). The mayor of Paris is directed to make provision for a locality suitable for worship and of lodgings for the pastor.



General A. de VIVES  
1802 † 1884



J. G. KRIEGLSTEIN  
1801 † 1865



Baron Frédéric BARTHOLDI  
Conseiller-Maitre à la Cour des Comptes  
Président des Commissions Exécutive et Synodale  
1823 † 1893



Comte Edmond de POURTALÈS  
1828 † 1895

DISTINGUISHED LAY MEMBERS OF THE CONSISTORY



Napoleon's decree disappointed the Lutherans. While they appreciated his good will they could not see why he had fixed their pastor's salary at so low a figure, whilst he had granted 3000 francs to the Reformed pastors. How could they ever expect to place a competent man at the head of their church at such a meager income? Mr. Treuttel, a bookseller, called a meeting of members at his house to take action. Fifty heads of families answered the call, went to work and appointed a committee of ten men to enter at once upon correspondence with the consistory of Strassburg, to call upon the mayor and ask for a convenient locality, to seek to find a well-qualified pastor, and above all to induce the emperor to modify his decree in their favor.

These ten men, all of German descent, did what they were expected to do, striving energetically to bring about a more favorable situation. A petition to the emperor was drawn up to grant larger support to the pastor. The question arose how to get the ear of Napoleon, who was active in the war at the front. The committee sent the document to General Rapp, a favorite of the emperor. Rapp as well as General Walther, both Alsations, were members of the Church. But General Rapp was away in Poland, seriously wounded. The petition was returned to Paris. Another petition was drawn up. It asked for independence from Strassburg and for two pastors, each one to get a salary of fr. 3000. It was handed to Napoleon, who had returned to France, by General Walther, to whom the secretary of church affairs had promised

to bring about a speedy and favorable result. Napoleon having been informed that there were more than 10,000 Lutherans living in Paris and a few thousand more in towns nearby, as St. Denis, Versailles, and even at Rouen and Orleans, did not hesitate to grant the petition by a new decree issued at Nantes, where in 1598 the Huguenots had been granted political and religious liberty by a decree of King Henry IV (but revoked by Louis XIV, in 1685).

The committee of ten men in the meanwhile had succeeded in getting relative possession of the location for their church and parsonage. The mayor of Paris offered them the formerly Roman Catholic Church of the Carmes-Billetes ("bare-footed Carmelite friars") on Billetes (toll-gate) street, in the densely populated center of the city abounding in narrow and tortuous streets. The building on the right hand of the church would serve as a parsonage and the convent on the left hand might be used for school purposes. A decree of the emperor authorized the city of Paris to buy the property from the State for the very moderate sum of 73,000 francs (\$14,750) and place it at the disposal of the Lutheran Church of Paris.

He possessed a truly marvelous memory, and yet he could not free himself from opinions once formed in spite of his memory. He had the notion that the Lutheran Church was located in the St. Anthony's ward, the bee-hive of radical socialists, as we would say today. He still harbored the opinion when on New Year's Day, 1814, the Lutheran and Reform-



GENERAL COMTE. RAPP,  
1771-1821



GENERAL COMTE. WALTHER  
1761-1813





ed pastors attended the customary reception at the imperial palace. Napoleon asked Pastor Goepp, of the Billettes church whether his "temple" was still in St. Anthony's ward. P. Goepp replied that it stood in the neighborhood of the City Hall. The emperor continued, "Then you made a change." P. Goepp said, "No, sire, we never were anywhere else than where we are now." The emperor: "How many are there of you?" P. Goepp: "About 10,000." The emperor: "Your house of worship is not as bare as those of the Reformed, as you have an altar." P. Goepp: "We have a Christ (crucifix) on our altar."

### **The First Church Council; the First Pastors; the First Church**

The law required a board of "notables," men of social and political influence belonging to the church, charged with making nominations of candidates for the church council. (The official title is "Consistoire".) That board of notables was presided over by the mayor of Paris. Three generals were such notables, but they were absent from Paris. The first consistory was composed of twelve men; the three generals, Rapp, Walther and Dentzel, were among them. The consistory was to meet weekly. It met in the vestry-room before service in order to accompany the pastor into the church. Elections were to be held every other year by an "electoral college" composed of the twelve members of the consistory and thirteen notables. Mr. Treuttel was elected president of the consistory, and Mr. Bartholdi treasurer.

The election of two pastors took place on New Year's Day, 1809. The Electoral College nominated Mr. Gambs for the office of first pastor, and Mr. Geo. Boissard for the office of second pastor. The latter hailed from Montbeliard. He was a young man with a few years of ministerial experience. He accepted the call promptly. Mr. Gambs was allowed by the police to return from his exile, but he declined the call, as he was perfectly satisfied with his position as pastor of St. Ansgari Church at Bremen. (Later on he became pastor of St. Aurelia's Church at Strassburg, his native town. His highly gifted daughter was the mother of Max and Emil Frommel, whose name and fame as pastors, preachers and writers has not yet been quenched by time and indifference.)

Mr. Gambs' declination was received with regret. Mr. Boissard, in spite of his protest, was made first pastor, and a call was extended to Mr. J. J. Goepp, second French pastor at Strassburg. He accepted. From the beginning the two pastors were on equal footing and got along well together. They arranged things in such a manner that jealous frictions could not happen; they alternated in the pulpit, at the altar and in other ministerial acts and in the chair of the president of the consistory.

During the empire the pastors who were knights of the Legion of Honor, were regarded as public officials and as such were obliged to attend the ruler's receptions at the Castle of St. Cloud. The pastors of today need not be present at such functions, they are not found in lobbies. Pastor Boissard met there

one day Count Lambrechts, a senator. Boissard looked gloomy and the old gentleman kindly asked him for the reason of his sadness. Boissard told him how much trouble he had in placing a blind old man in a public institution. This incident caused the senator, who was a Catholic, to bequeath his fortune to the poor among the Protestant people, especially to the blind, who were refused admittance to the Roman Catholic Hospice. The senator's bequest made possible the establishment of charitable institutions at Combevoie, a suburb of Paris.

When the Lutherans took possession of their leased property they found the church turned into a salt store and the convent into a carpenter shop. Within a short time the convent was converted into a parish house. While under the same roof and in the cloister were installed school rooms, lodgings for the teachers and the janitor, and the orphans were gathered in by a committee of ladies. In 1878 the buildings underwent a transformation, including the addition of a large catechumen's hall, all at the city's expense.

On account of the many repairs to be made, the church could not be dedicated before the last Sunday in the church year, November 26, 1809. At the same time the two pastors were solemnly introduced to the congregation in the presence of state and city officials, diplomats, the Danish chaplain and a delegation of pastors and laymen of the Reformed Church. Until this day the last Sunday of the Church year is observed by all the Lutheran churches as an annual Church Festival with appropriate services.

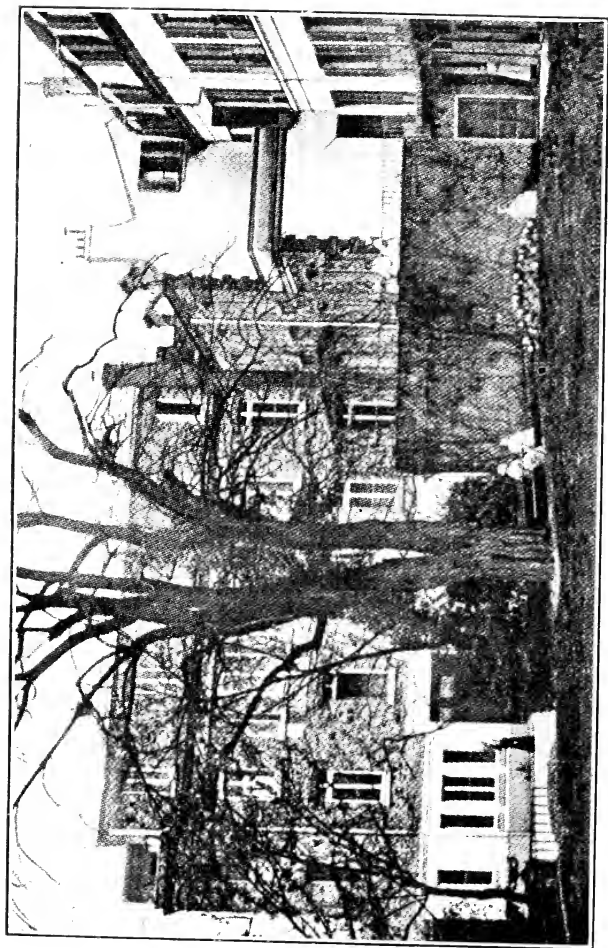
## CHAPTER III

### Strengthening the Foundations

The Billettes Church from the beginning had services in French as well as in German every Sunday and feast-day. The form of worship was very simple during the first year, but gradually became distinctly Lutheran. In 1544 the liturgy used in the Montbéliard diocese was introduced. In 1865 the full liturgical service was adopted and became so popular, that some Reformed churches introduced parts of it in their service.

In the initial years of the Lutheran Church of Paris there existed no religious literature; it had to be created. The French Bible Society was founded in 1818. The Basel Bible Society repeatedly made generous grants of Bibles to the Billettes Church. A German candidate of theology, Mr. Leo (later on a famous university professor), gathered funds in his homeland for the printing of New Testaments for the Protestant poor and the children in Paris. The "Leo legacy" is still productive, each catechuman receiving a well-bound New Testament at his or her confirmation or first communion.

Pastor Gambs in 1800 published a small volume of church hymns in French. New hymn-books prepared by successive pastors appeared in 1819, 1826 and 1836. The first pastors, Boissard and Goepf, wrote a "Handbook of Christian Doctrine Explained by Scripture Texts" for their parishioners and catechumens. The consistory had it printed. They sent



MAISON DES DIACONESSES, LA MONTAGNE



a complimentary copy richly bound to King Louis XVIII, who did not fail to say some kind words to the authors. Quite a number of similar useful books for the young people of the Church and the parochial schools made their welcome appearance from time to time. This literary activity continued throughout the whole first century of the existence of a recognized Lutheran Church in Paris (1808-1908).

### **Sunday Catechetical Schools**

The consistory regarded it their sacred duty to see to it that the children received the very best kind of religious instruction. On Sunday, after the morning service, there took place the "catechization." It was the old-fashioned, well-seasoned "Kinderlehre" of the Alsatian Church. There the pastor conducted it; in Paris, the headmaster of the parochial school, being a candidate for the ministry, was in charge of it. The Lutherans in Paris seem to prefer it to the modern Sunday-school. As long as the Billettes Church was the only church, the consistory considering the distances of travel from the suburbs to the church, rented four rooms in the suburbs for the convenience of the pastor and the catechumens living on the outskirts of the city. Confirmation took place on Ascension Day, following the custom in Alsace and Montbéliard.

Free public primary schools did not exist in Paris 100 years ago. The "common people's" schools were called charity schools having nothing to recommend them. The Alsatians were much better off in this respect, they appreciated education and therefore

were glad when their church on Billettes street opened a parochial school. It started with 40 pupils. This number rapidly increased. Two years afterwards the Reformed Church opened such a school. The records of the Billettes Church relate in a touching manner the deep interest all the members of the consistory were taking in the welfare of the school and the efficiency of the teachers. The congregation was of the same mind; next to her heart were the schools and the poor of the Church. About 1880 more than 4,000 pupils were found in the Lutheran schools, which received a grant-in-aid from the city to the amount of \$6,000 annually. The Third Republic broke up all connection between the Church and the State; it simply tolerates but does not favor Christianity.

### **Abounding in Works of Mercy**

Charity from the beginning was carried on in a systematic but warm-hearted way. The consistory at once appointed an "alms committee," the pastors being chairmen, which had to look after the needs and wants of the sick and the poor, find proper places for the orphans—and also for apprentices and young servant girls. The committee had to report every three months, giving account of its disbursements and asking for supply. All the alms collected in the church were used as such; the collections were lifted by the ushers, all young men who later on were entrusted with the distribution of alms and thus became interested in what is called today Inner Mission work. The women of the Church did not re-



main inactive in charity. They started and supported a female orphans' home in the parish house. Their society still exists, better to say still lives, because it maintains two deaconesses.

In 1845 the committee on the Lambrecht's bequest consisting of the mayor of the town and two of the oldest Protestant pastors, acquired a very fine property outside of Paris for charitable purposes to be enjoyed by old people and young children belonging to Protestant churches. For the general support of charities the diaconate societies of the Lutheran churches were constantly active.

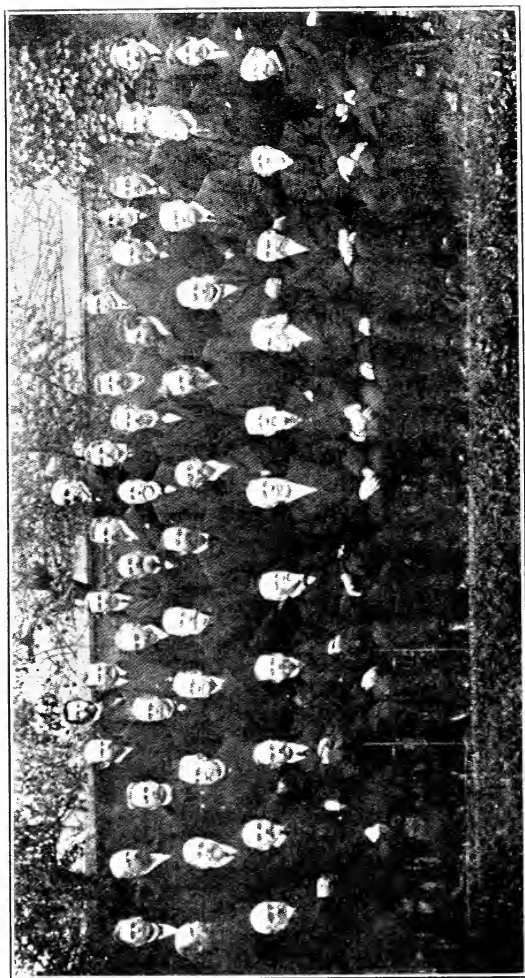
Through the law of separation of Church and State in France of 1906, passed by a radical government, religious associations are deprived of the right to exercise charity, this being the business of the State. Their exclusive mission is the maintenance of worship. Funds held by the churches for the support of their poor were to be placed under State control. Fortunately this was averted by the organization of a "Benevolent Association among the Lutheran Protestants of Paris and vicinity." It was composed exclusively of laymen. This association was legally recognized as a public utility. The Lutheran consistory was entitled to dispose of the charity funds amounting to \$75,000 and to place indigent members in certain homes and hospices.

The religious associations as such were forbidden to practice charity; but charity exercised by private persons was not prohibited. The pastors took the initiative, not as pastors, but as citizens: eight charitable institutions in and around Paris were

founded and are maintained by church people under the advice of their citizen-pastors.

During this "foundation" period, the two Protestant consistories, the Lutheran and the Reformed, were good neighbors to each other. They supported each other in their sometimes vexatious dealings with the public authorities. They helped each other in times of distress. While P. Goepf was absent from Paris, P. Boissard fell seriously ill. The Reformed consistory at once placed their pastors at the disposal of the Lutherans, and on those Sundays when a Reformed minister filled the pulpit, he offered a fervent petition for the recovery of P. Boissard.

In 1837 Pastor Cuvier was called to Fontainebleau to bless the marriage of the heir of the royal throne, the Duke of Orleans, with Princess Helen of Mecklenburg, a devoted Lutheran. King Louis Philip wished to turn one of the rooms in the Tuileries in Paris into a private chapel for her, but she preferred worshipping with a Lutheran congregation and so she did with great constancy. She was a sincere friend of the pastor and very highly esteemed by the church people on account of her graciousness and readiness to do good. In 1848 she had to leave France as a widow with her two sons. King Louis Philip had abdicated the throne and fled the country. She was the only "one" in the royal family that braved the furious storm of revolution.



THE GOVERNING CONSISTORY OF THE CHURCH OF PARIS



## CHAPTER IV

# The Period of Expansion

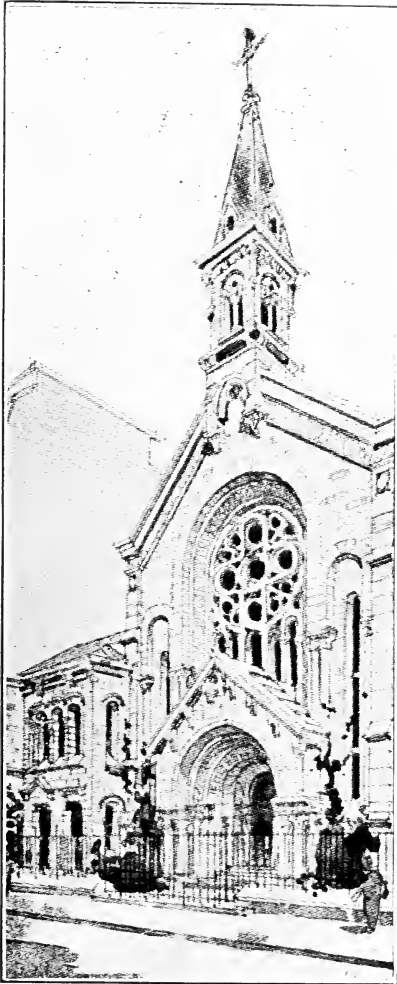
(1843-1870)

The consistory of the Lutheran Church of Paris, finding that their first church had become far too small and the pastoral work of their ministers—four in number since 1841—too cumbersome, applied to the city for a second church location. The mayor in 1843 converted an old custom house into a church, which was called the Church of the Redemption, and in the course of time became the most prominent Lutheran church in Paris on account of its location, its excellent pastors, and its unselfish activities following the footsteps of Billettes Church closely. Pastor Louis Meyer, of the latter church, plunged into home missionary work with an enthusiasm which never lagged. He attacked with the sword of the Spirit the Saint Marceau ward, teeming with “low caste and no caste” people, the poor menials of prospering Paris: rag-pickers, street-sweepers, chance day laborers, etc. P. Meyer discovered among them a large number of people of Lutheran origin, an ever-increasing flock without a shepherd. The result of his labor was the parish of St. Marcel, having among its institutions a model hospice for young folks. St. Anthony ward, suspected by Napoleon as a hotbed of anarchism, was taken in hand by Pastor Hosemann, who succeeded in establishing the parish of Bon Secours (“Good Help”) after a brave fight with

the powers of darkness. The worst enemy he, and others, had to battle with, was not direct but indirect infidelity, viz., indifference, a poison that very slowly but very surely causes spiritual and eternal death anywhere, not only in Paris!

The consistory did not allow the pastors to carry the burden all by themselves, ordained and trained lay assistants were appointed and the teachers in the parochial schools were expected to do their share in the evangelization of the churchless poor. The fifth church establishment in this period was made possible by a bequest from Mr. D. Buehler, who had in his mind the religious interests of the "better" classes. The fine church of St. John is the monument of his liberality.

The centennial record of the Church of Paris speaks of a German Mission carried on by the Church. France becoming more prosperous year by year through its manifold industries attracted crowds of young men from Protestant countries in search of paying work. The Paris pastors believed they had a call to look after them, not only in Paris, but also at the Havre and at Lyons, where the Church supported "home missionaries." There are Lutheran churches in both cities. There was another group of Lutherans which invited the attention of the Church. Under Napoleon III, a large number of poor working people from the Palatinate and Hesse (whose speech is the original "Pennsylvania-Dutch") had come with their families to Paris in search of work to be done by "unskilled" laborers. They dreamed of Paris as of a city paved with gold bricks, and there-



EGLISE BON-SECOURS, PARIS





fore they took up the trade of street-sweepers. These people crowded the tenements in the Villette ward, another flock without a shepherd, and in danger of starving mentally and spiritually, having neither church nor school. The first Lutheran minister who came in contact with them was none else than Baron Frederick von Bodelschwingh, one of the "heroes" of the army of Inner Mission workers. He labored at the Villette for three years—it is now 60 years ago—and the story of these years of joyously borne daily self-denial and all absorbing devotion is one which is intensely interesting.

In the course of time the German missions changed their name to German and French Missions, in order to do justice to the younger element. The consistory placed a French pastor at the side of the German or installed in the mission churches men from Alsace who were able to preach in both languages. They were able to read the signs of the times and acted wisely in order to prevent losses. The respective committees found ways and means to maintain the work without constantly begging for funds. The Church treasury covered the expenses, even if they amounted to \$20,000 annually.

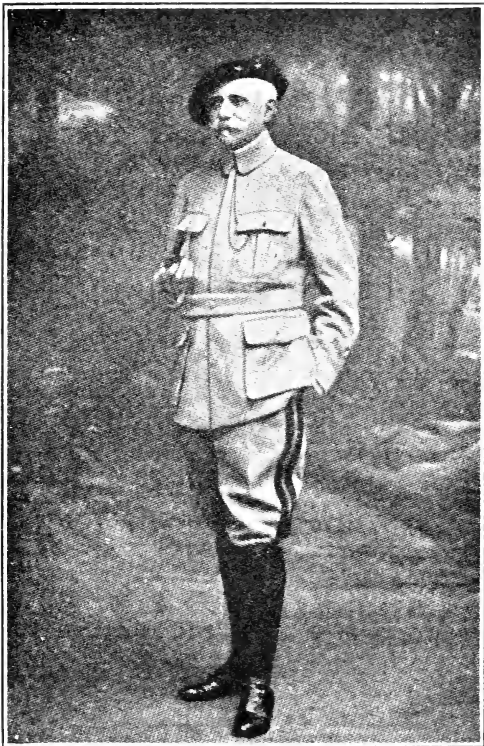
A few years before the fall of Napoleon III, the suburbs of Paris were placed within the city limits. By this act three suburban churches were joined to the five established since 1808. Napoleon, when he was still president of the Republic, created the Inspectorate of Paris, filled by pastors. After his time the Republic introduced a sort of synodical government, at the annual assembly of which the parishes

were represented by the pastors and two lay delegates. A standing committee of synod was called the Superior Consistory. The law of separation in 1906 brought about further changes of government. Before 1870 the pastors of Paris carried on a spirited controversy with a number of pastors in Alsace who were leaning towards falsely so-called "liberal" theology. This controversy called into existence the *Témoignage* ("The Testimony") which is a weekly paper of twelve pages holding the influential, correct position of an official Church organ. Until 1870 the German members of the Church of Paris read the *Schifflein Christi* ("Christ's Little Ship") a monthly paper.

### **Trying Times (1870-1906)**

The Franco-German war of 1870-71 was disastrous to the Lutheran Church of France, because the latter had to cede Alsace to the victor. The Church lost 194 parishes with 270,700 members and 250 ministers. Looking over the list of those 194 Alsatian parishes, we found 8 which had distinctly French names. The rest had untranslatable German names.

In 1872 the two inspectorates, Paris and Montbeliard, voted for a synodical constitution which received legal sanction by the government in 1879. In 1877 the theological faculty formerly at Strassburg, was transferred to Paris. The financial question was very serious. The Republican city government cut off all grants-in-aid to religious establishments. Since the times of Napoleon the churches of Paris enjoyed the monopoly of conducting fu-



GENERAL DE BERCKHEIM  
ACTIVE LUTHERAN LAYMAN



nerals. This public service was rendered to the satisfaction of the people. The Roman Catholic Church derived a very large income from this privilege; the Reformed Church came next, and the Lutheran Church cleared from it about \$5,000 annually. Since 1905 the city is the undertaker. The treasury of the church being hit hard from every side, had to struggle with mounting deficits, retrenchments had to be made here and there where they hurt, and if some friends from outside the Church had not made generous advances, it would have gone hard with her, humanly speaking. What worried her the most was the fact that on account of a lack of men and means she had to see so many people from Alsace going somewhere else because she had no room for them. And when the rush of the people from the dense tenement districts to the airy suburbs set in the church could not march along with portable chapels and Gospel tents because she had no men to shout "Come in!" The Reformed Church had all the advantage and knew how to make use of it.

The splendid educational work of the Lutheran Church of Paris, which had been recognized and favored with grants-in-aid, was stopped and destroyed by a law in 1886, which cut off all connection of the public primary schools with the Church. The Lutherans had to suffer innocently through the arrogance of the Catholics. The Home Mission Committee, in spite of the difficulties enumerated, took up their work again in the suburbs, looking up Alsatians. Pastor Roehrich and his co-laborers succeeded in establishing parishes and missions which were

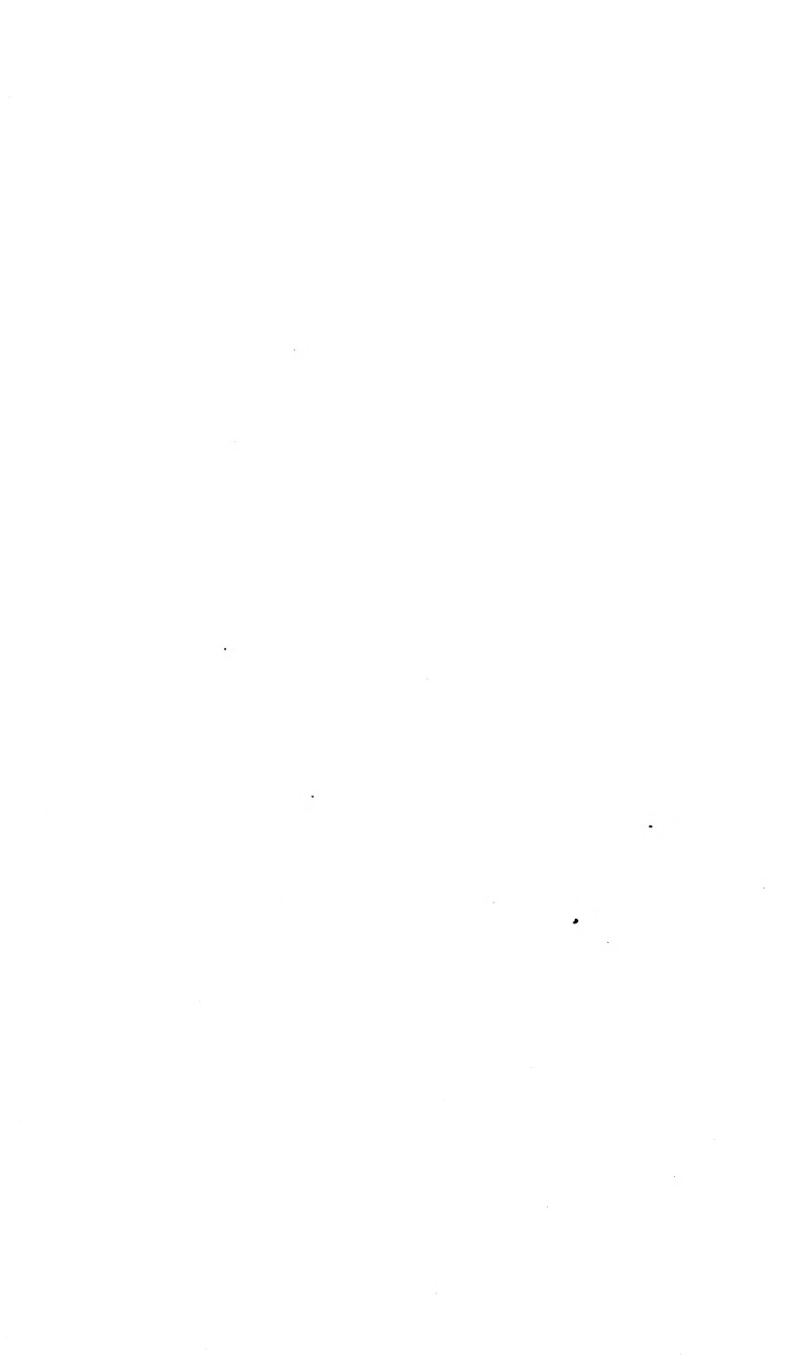
received into the Paris Synod by action of the General Synod.

In spite of all hindrances some activities of the Church continued to "make good." The work of the parish deaconesses went on; the people learned more and more to appreciate their services. The colportage of Lutheran literature showed good results; a country parish owed its establishment to one of the zealous canvassers.

Foreign Missions were brought to the knowledge of the people at an early date. The pastors could not be otherwise than interested in this branch of Christian work, from which no believer can be excused. The Church is represented on the Board of Directors of the Parish Missionary Society. In the present time it is particularly interested in the missionary work in Madagascar carried on on a large scale by Norwegian Lutherans both in Norway and America.



EGLISE DE SAINT MARTIN, MONTBELIARD





## CHAPTER V

# Lutheranism Since the Separation in 1906

### Organization and Strength

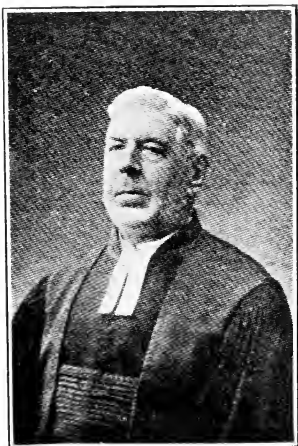
The Lutheran Church of France neither wished nor worked for a separation between the Church and the State. She was satisfied with the present conditions although she had reason to deplore the destruction of her school plant. Lutherans did not cause any trouble to the State, nor was the latter disposed to persecute them. The Lutheran Church, being out of politics altogether, had nevertheless to suffer for the political sins of the Roman Catholic Church of France. The State did not make any distinction between the churches, as it might well have done, because the Lutheran, for instance, had always accorded a full share in the administration to her laymen.

The new law deals only with religious or parochial associations, not with churches. The association may lease its former property from the State. The law does not touch the faith, the doctrine or cultus ("form of worship") of the associations. The latter will not receive any support from the State; they have to support themselves entirely. They have the right to create unions or associations for the same purpose, whether these are called consistorial or synodical. Each association manages its own affairs,

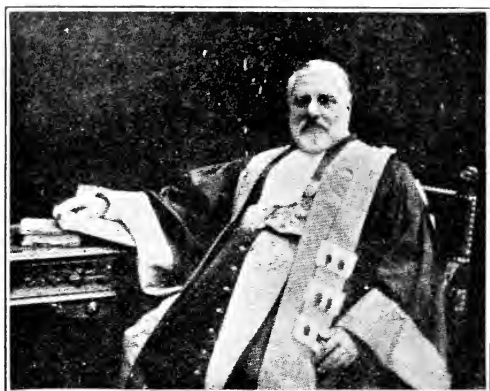
but may associate with others for the common good and accept the counsel of a consistory which is more of an advisory than a governing board, is, in other words, more American than European.

Most of the statements made above are culled from a volume of 180 pages bearing the title: "Un centenaire. L'Eglise Evangélique Luthérienne de Paris, 1808 à 1908. Notice historique suiviede Notes et de Documents par Aug. Weber, Inspecteur ecclesiastique et Président du Consistoire. Publication illustrée," etc.

An illustrated pamphlet written in English and published in June, 1918, informs us that the inspection or diocese of Paris, which includes Paris, Lyons, Nice and Algeria, is composed of P. Jean Meyer, ecclesiastical inspector, 4 theological professors, 24 pastors in Paris, 1 pastor at Lyons, 6 pastors in Algeria; 14 of these pastors are serving in the Army, 2 have been killed in action. The list of the clergy and churches gives the names of 13 parish churches with 7 annexes ((missions), 21 pastors and some assistant pastors, in Paris, 1 in Lyons, none at Nice and 6 in Algeria. The pamphlet mentions the Swedish church, C. Borjeson, pastor, which although independent of the French Synod is linked to it historically and fraternally. Its parish hall is being used during the present war as a hospital for soldiers at the expense of the Swedish community. Then follows the list of Home Mission parishes which are doing pioneer work; following up dispersed Protestants, and constituting parishes in outlying districts.



AUGUSTE WEBER  
PRESIDENT DE CONSISTOIRE



PROF. D. VANCHER,  
DEAN OF THE THEOLOGICAL SEMINARY

The names of eight Home Mission pastors, one evangelist and 12 churches and halls are given. One of the mission halls is used by a Norwegian settlement. The list of the clergy contains 31 names, including the professors of theology. From the list of the clergy in Algeria we learn the fact that the Lutheran Church began its work in Africa as early as 1844 by founding an orphanage for homeless children of French settlers. The "Theological University" (faculty) is composed of six doctors of divinity: Dean Ed Vancher, Prof. Vancher, Ehrhart, A. Lods, of the Sorbonne, Goguel and Viénot.

There are a number of "Church institutions." Included among these are the following: Lutheran Mission in Madagascar—Benevolent Society looking after the poor—Deaconess Home—Hospital—Friends of the Sick, a training school for nurses—Old Peoples' Home—Training school for young servants—Friends of the poor—Free Loans Society—Home for Old Ladies—The Lambrecht's Homes—Society for Befriending Apprentices and Young Workmen—Home for Apprentices—Boys' Boarding School—Billetes Orphanage—Other Orphanages, two in the city and one outside of it. Special war work: Two military hospitals outside of the city. P. Roser sent as chaplain to 3,000 Alsatian refugees in the Vosges. "Nearly all our pastors and laymen collaborate actively in general Christian work."

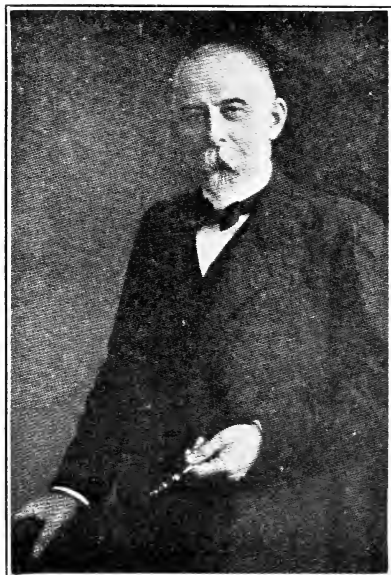
The Diocese of Montbeliard is composed of 48 pastors, (P. Jaulmes, inspector), 20 of whom are serving in the army; one has been killed in action. The list of the names of pastors

is given, and then of the church institutions as follows: Home Mission of the country of Montbéliard, following up dispersed Protestants and doing evangelical work at the fortress of Belfort—Association for Indigent Children—Glax Institute, preparing young men for the ministry—Protestant dispensaries at Montbéliard, and at Belfort as a center for nurses and parish deaconesses, home for girls, soup-kitchen, etc.—Children's holiday fund—Temperance work—Hospitals at four towns—Golden Cross Home for poor girls—Protestant Girls' School.

The Montbéliard Lutherans read their bi-weekly "L'Ami Chrétien des Familles." The Lutherans in Algeria read on Sunday "Le Courrier du Dimanche" (Sunday), published in North Africa.

There are about 800,000 Protestants in France, one-tenth of whom are Lutherans. The smallness of their number does not detract anything from the respect and sympathy we have for them. The author of the centenary aptly compares the Church in Paris with the Church of Philadelphia in Rev. 3:7-13, and says, "The Spirit says to us, too, 'Hold that fast which thou hast, that no man take thy crown.'"

The Mother Church of Protestantism has been planted. It is well rooted. It is our privilege, knowing its situation, to give a friendly hand and aid in its cultivation, that we may insure its growth.



M. G. JAULMES,  
INSPECTUR ECCLESIASTIQUE, MONTBELLARD



PAROISE DE CAMPAGNE, MONTBELIARD



## CHAPTER VI

# American and French Lutheran Co-operation

The vicissitudes of the world war have drawn the Lutherans of France and the Lutherans of America into closer touch. They are grasping hands across the sea and seeking to lay the foundations for a fertile collaboration in the future.

The French Lutheran Church about the time of the hearty and liberal response of the American Lutherans to the appeal of our National Lutheran War Commission sent to the Lutherans of this country through this commission the following greetings:

“The United States of America and France were once only united by distant souvenirs recalled to them by the history of the eighteenth century. Now, however, the two peoples are again joining forces in order to bring about the triumph of the fundamental principles of Christian civilization, and our children are mingling their blood on the field of battle. In these solemn circumstances we Lutherans of France, members of a church which was mutilated by the violent annexation of 1871, send greeting to our American brethren. May our churches, on both sides of the Atlantic, become more and more the ‘salt of the earth’; may the bravery of the fighting men, the fidelity of our Christian members, and, above, the power of the Holy Spirit, prepare, through the trial of this terrible war, a new era of justice and of international fraternity.”

In response to this greeting with the approval of the Government, Lutheran Commissioners have been sent to France. These official representatives are the Rev. Charles J. Smith, D.D., of New York City, and the Hon Frank M. Riter, LL.D., of Philadelphia.

They carried with them the credentials of the Commission, greetings to the French Lutheran Church; His Excellency, the President of the French Republic; His Excellency, the Ambassador of the United States of America to the French Republic and to General John J. Pershing.

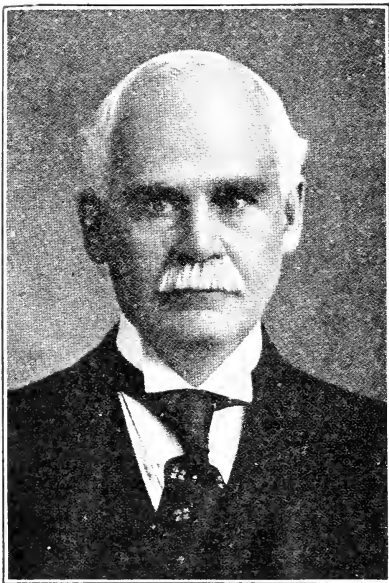
The purpose of this mission and commission is tersely expressed in the Instructions and Authority given by the National Lutheran Commission to these Commissioners as follows:

#### **Instructions and Authority of the Commissioners**

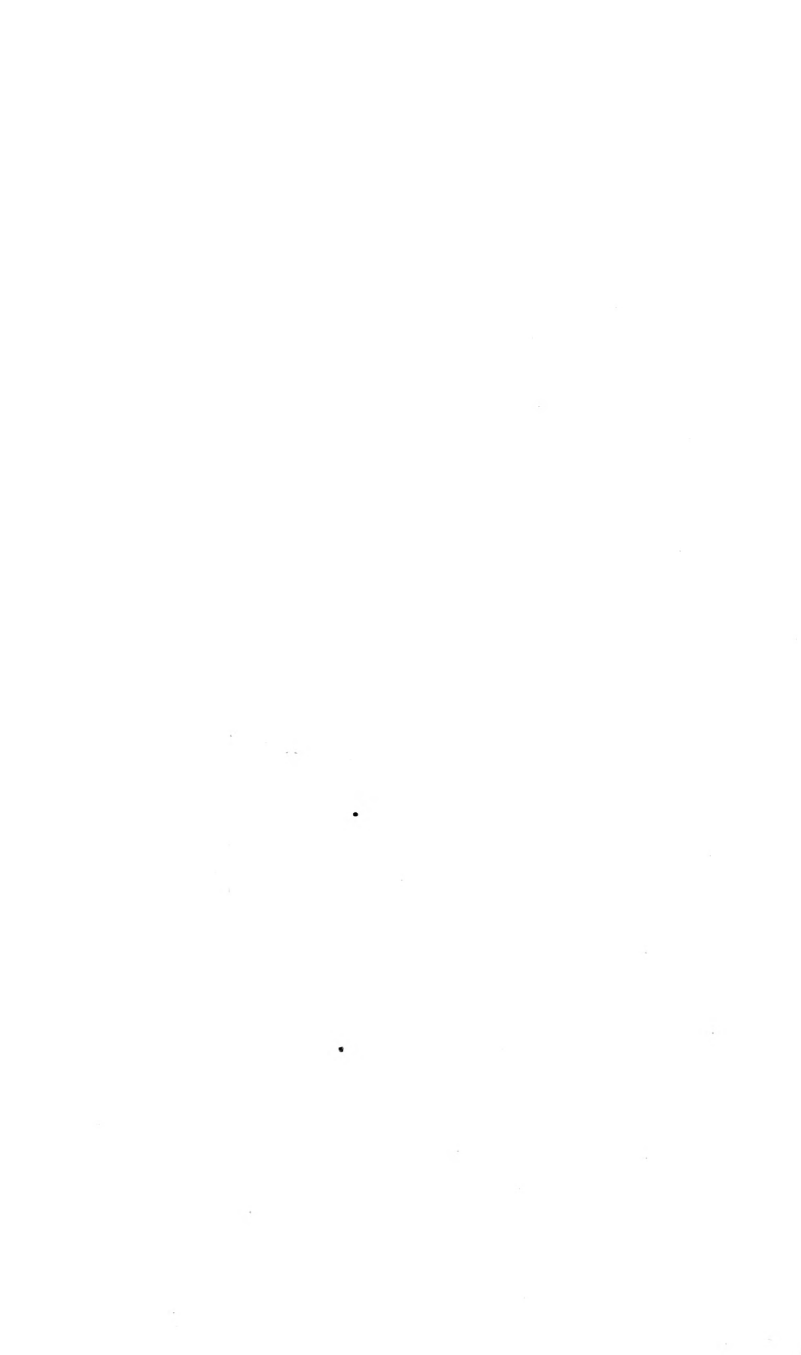
I. To convey to the Lutheran Church in France the sincere greetings of the Lutheran Church in America.

II. To ascertain the conditions of the Lutheran Church in France, with especial reference to the ability of the French Church to minister to soldiers of the American Army now serving in that country.

III. To discover in what manner and to what extent the work of the French Church can be aided by the Church in America, remembering, however, that the National Lutheran Commission cannot in any way bind the American Church to make good losses entailed by the destruction of church property during the war or to guarantee the support of projects for reconstruction after the war shall end.



HON. FRANK M. RITER, LL.D.,  
AMERICAN LUTHERAN COMMISSIONER TO FRANCE



IV. To report back to the National Lutheran Commission the results of these inquiries, which shall be communicated through the National Lutheran Commission to its constituent bodies.

V. To invite the Lutheran Church of France to send a mission to America, accompanying you, if possible, upon your return.

For the purposes mentioned, you will have all the powers that the National Commission itself possess, and are authorized to make, at your discretion, preliminary expenditures of money up to fifty thousand dollars; any expenditures in excess of that amount shall first receive the approval of the executive Committee of the National Lutheran Commission.

The spirit in which the Commissioners have been sent and in which they engage in the task set for them are best illustrated by reproducing the Greetings which they bore to the French Church, the President of the French Republic, our own American Ambassador and to General Pershing, the leader of the gallant American forces which include so many loyal Lutheran young men.

#### **Greetings to the French Lutheran Church**

In these days of grievous trial, when God is proving the nations and sifting the hearts of men, dividing those that have been as one and joining together those that have been apart, the Lutheran Church of America sends greeting to the Lutheran Church in France.

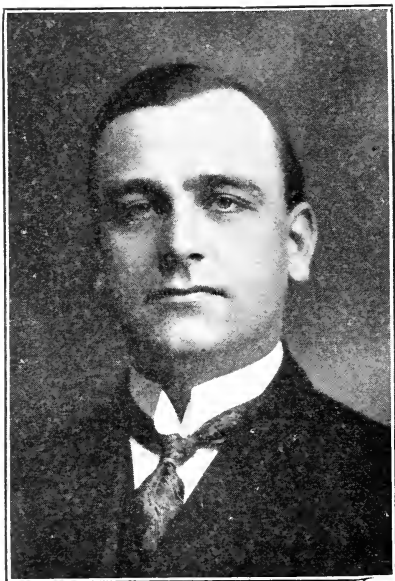
Our countries have in the past shared many great traditions and many high ideals, today they share

one purpose. Our Churches, though divided by difference of language and separated by many leagues of land and sea, have had a common origin and have shared a single Gospel as they have borne a single name; today they are united in a common duty. Our sons, by many thousands, are now upon the soil of France, toiling and fighting for the same high cause in which so many of your own already have laid down their lives. The ground on which their blood is shed will henceforth be to us a sacred soil and the name of France will ever awaken in us memories of heroic sacrifice.

Of you, who have suffered far more than we have yet been called upon to do, we ask what we can do to help; and to you we commit the young men of our armies who have been raised in the same faith with you, knowing that you will give them what care and comfort it is in your power to bestow. Our prayer is that the peace which follows victory may suffer no delay, and that the new bonds of sympathy and understanding between our Churches which this war will forge, may unite us in a lasting fellowship of faith and of all good works in our Lord Jesus Christ.

#### **Greetings to the President of the French Republic**

The Lutheran Church in America has been gathered out of many nations and speaks in many languages. Today its members are consecrated to the tasks of patriotism and inspired with the one great purpose that animates the soul of France. Our sons are fighting side by side with yours and our shoulders are eager to receive their part of the burden



THE REV. CHARLES J. SMITH, D.D.,  
AMERICAN LUTHERAN COMMISSIONER TO FRANCE





that you have borne so long. We greet you as a leader in our common cause, with the prayer that your victory which will also be ours, may be speedy and complete.

### **Greetings to Our American Ambassador**

The Lutheran Church in the United States numbers more than two million and a half communicants and more than five million souls. Of this number more than two hundred and twenty-five thousand have entered the Army and Navy of the United States, by draft and enlistment, since the declaration of war in nineteen seventeen. A large part of this number is now serving in France. Their numbers are a pledge of the Church's loyalty to the cause of the Allied Nations.

This greeting will be handed to your Excellency by representatives of the American Lutheran Church who have been sent on a special mission to the Lutheran Church of France. Their mission is to discover in what ways the Church in America can be of aid to the Church of France, which has suffered grievously by the war, and also to endeavor to secure the interest of the Church in France in the sons of our American Church now serving in that country. Any aid that your Excellency may afford them will be deeply appreciated by some millions of Americans.

### **Greetings to General John J. Pershing**

Since April of the year nineteen hundred and seventeen, the Lutheran Churches of America have given to the Army and Navy of the United States more than two hundred and twenty-five thousand

of their sons. They have given them gladly and ungrudgingly, for they have recognized that the cause in which our nation is at war is just and sacred. Our prayers for victory are as earnest as our hope of victory is sure. It is our desire that you should have from the hands of our representatives in France this direct and personal assurance that our dearest earthly hopes are centered upon you and the men that you command, and that our prayers are with you night and day.

\* \* \*

Our American people have new national ideals. The world war has given to us an international outlook. The hardships and the perils of these war days have created new conceptions of religion and given a new trend and impetus to religious thinking and Christian consciousness. In the new and we trust better and safer world that is to be as a result of the baptism in the blood of the nations there will be a spirit of brotherhood and of Christian earnestness which will assure success to those who realize their opportunities and their privileges.

Our Lutherans represented in so many lands and speaking so many tongues have the opportunity not only in name but in fact, to prove themselves an international, evangelical force for the healing and the saving of the nations.

That we may learn to know still better our French brethren in the faith, and effect a permanent co-operation with them and with the people of all tongues and climes who subscribe the faith of the Mother Church of Protestantism should be our

prayer and our aim. If this little volume will help in cultivating this spirit and attaining these aims it will fully justify its publication.

W. L. H.

# Lutheran Churches in Paris

## CHURCHES:

<b>La Redemption</b> , 16, Rue Chauchat (IXe).....	Le Peletier .....	*J. Meyer, E. Soulier (Insp. Eccl)
<b>Les Billettes</b> , 21, Rue des Archives (IVe).....	Hotel-de-Ville .....	*A. Weber
<b>Ascension</b> , 47, Rue Dulong (XVIIe).....	Malsherbes .....	A. Schaffner
<b>St. Paul</b> , 90, Boulevard Barbès (XVIIIe).....	Marcadet .....	P. Pfender
<b>Bon-Secours</b> , 20, Rue Titon (XIe).....	Reuilly .....	*F. Dumas, L. Appia
<b>St. Marcel</b> , 2bis, Rue Pierre-Nicole (Ve).....	Denfert .....	C. Schmidt, F. Christol
<b>Trinite</b> , 172, Boulevard de la Gare (XIIIe).....	Italie .....	S. Lambert
<b>St. Jean</b> , 147, Rue de Grenelle (VIIe).....	La Tour-Maubourg .....	*H. Bach
<b>La Resurrection</b> , 8, Rue Quinault (XVe).....	Commerce .....	E. Vaucher
<b>Courbevoie</b> , 46, Rue de Colombes.....	.....	C. Meyer
<b>La Villette</b> , 268, Rue du Fg St. Martin (NIXe), Louis-Blanc .....	.....	*D. Courtois
<b>Puteaux</b> , 3, Rue Arago.....	.....	C. Meyer
<b>Pantin</b> , 4, Rue Cartier-Bresson.....	.....	*G. Courtois-Gerber
<b>Le Ferreux</b> , 4, Rue Chanzy.....	.....	H. Boury
<b>St. Denis</b> , 42, Rue des Chaumettes.....	.....	*F. Wheatcroft
<b>St. Ouen</b> , 5, Rue des Rosiers.....	.....	A. Schaffner
<b>Lyons</b> , 12, Rue Fenelon.....	.....	*J. Bach
<b>Elbeuf</b> , 20, Avenue Gambetta.....	.....	*E. Roehrich

## METRO:

## PASTORS:

**Scandinavian Church**, 9, Rue Guyot (XVIIe)...Courcelles .....

\*K. Borjesson

\*Speaks several languages, including English





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The Lutheran church in Paris

